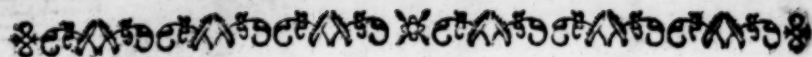


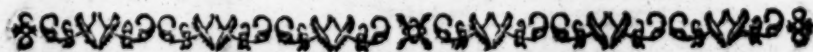
Biography vol 17.



THE
G H O S T
O F
E R N E S T,

Great Grandfather of
Her Royal Highness the Princess
Dowager of *WALES*.

WITH
Some Account of his LIFE.



1757

Dean Bolton

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Dowager of *WALES*.

WITH
Some Account of his LIFE.

Ου γαρ εν αλλω τινι την ανθρωπινην ευγενειαν
υπαρχειν νομιζομεν, αλλ' εν APETH.

TUL. HOST. *apud* DION. HALICARN. *Lib.* III.

L O N D O N,

Printed for J. WHISTON and B. WHITE, in *Fleet street*,
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MDCCLVII.

THE
GHOST
OF
ERNEST

Great Grandfather of
Her Royal Highness the Princess
Dowager of Wales.

With
The Account of his Life.

By
The Hon. and Right Hon. the Earl of
Dorchester.

LONDON:
Printed by J. W. and R. W. in Strand,
and R. and J. B. in Fleet Street.

MDCCCXXV.



P R E F A C E.



THE Life of ERNEST, first Duke of Sax-Gotha, is written in many languages: I have met with it in none but our own. Mr. PHILIPPS, the writer of it in English, seem'd to think, that a faithful narrative could not be a disagreeable; and that Truth must please, however

however apparelled. As such an opinion is not the general, we may the less wonder that a work, drawn up conformably to it, found not the reception from the public, to which it was entitled by the importance of the subject, and the veracity of the writer.

I consider the subject as important, since it is the Life of a Prince from whom the Heir to the Crown of this kingdom is lineally descended—is by so few descents removed; and in which, therefore, all English men may be supposed so far interested, as to survey with pleasure the Pattern that their future Sovereign hath, in this his Illustrious Ancestor.

Facts,

Facts, sufficiently numerous to give a just idea of this Prince, are furnished by Mr. PHILIPPS ; and I am, as a mere Historian, entirely guided by him. That which appears to have rendered his account less agreeable, I have here endeavoured to avoid : What I have done towards a more entertaining one, the Reader may with greater propriety determine, than I can relate.

The Language of the Ghost will, I hope, be found exactly suiting the character of the man—wholly formed upon it—what neither he might unbecomingly use, nor the eminent Person, to whom it is addressed, unprofitably bear.

Should

Should I be reminded of the privacy in which I have always lived, and of the little probability, therefore, that I can suggest any political observations, either worthy to come from one so long exercised in Government, or deserving His notice, whose Genius and Education so well fit him for it : Should I be reminded of HANNIBAL'S censure of PHORMIO, and advised to reflect, how far I expose myself to a not less severe ; I would answer,

That though the manners of a court are best learned in it, this is by no means the case of what ought to be its maxims. That the measures alike dangerous to a Kingdom's peace, and its Governors safety, may not be less
certainly

P R E F A C E.

v

certainly known from the books we read, than from the company we keep. That what has hitherto made nations prosperous, and their Princes happy, will always make them so; and here History alone, by instructing us what has been done for these purposes, will enable us to judge, what, at all times, should be done.

He, who having seen nothing of war, presumed to discourse on the art of it before the ablest General, could deserve no praise for his sense, whatever might have been due to him for his learning: but with all the military desert of HANNIBAL, there, certainly, were failings in him, even as an officer, with respect to which he might have had an useful Lesson, even from

b

one

one of far meaner talents than PHORMIO. In that, which experience only can teach, the man of the best capacity, when unexperienced, would most absurdly interpose his advice: yet he, to whose judgment such submission is due in this particular, might, as to some things relating to it, be very properly offered their sentiments, who do the utmost justice to him, in the point, wherein the superiority of his abilities ought to be allowed.

*For instance: A book in every one's hands, by all commended, and indeed deservedly, has in it the following paragraph: — "It was remarkable
" in the late war, that when All the
" different nations, which composed
" the confederate army, were per-
" forming*

P R E F A C E. vii

*“forming their daily devotions, the
“ * * * * soldiers only seemed to have
“ no sense of the Being of a God.” **

The Author not thinking it proper to declare what soldiers he here means, I will not, by any guess at his meaning, hazard the censure of having mistaken it. Supposing this charge to be true, might not one, utterly ignorant of military exercise, were the Commanders of these soldiers to be his Auditors, as HANNIBAL was PHORMIO's, very decently treat of the duty of Officers, so far as it concerned the removal of this imputation from their soldiers? Would any indecorum be committed, if, with a just deference, it were observed—that human nature

b 2

* HANWAY's Travels.

ture being the same in all ages, the same applications to it would be in all ages attended with like effects: if it has been hitherto found, that our depravity is chiefly to be restrained by the ties of religion, we may be assured that this will continue to be the case, and that you should preserve the fear of God among those, whom you would not have to be fearless of committing the worst of crimes;

That in all those nations, whose policy we applaud, we find great care to have been taken, that their troops might consider themselves as under the cognisance of a superior Being, and entitle themselves to his protection;

That if, by their natural courage, an atheistical crew may be led to engage,

P R E F A C E. ix

gage, undismayed, in the most desperate service, and to act with a fixed purpose to conquer, or die; yet, certainly, it well deserves to be considered, how much hurt may be apprehended from this very intrepidity, without any religious principle to direct it; how dangerous to their fellow-citizens they must be, who have neither cowardice nor conscience;

That nothing contributes more to alienate the affections of subjects from their Governors, than the disorders occasioned by the soldiery; and, in the nature of things, it is impossible, but that they, who are only under the controul of human laws, will behave much worse in their quarters, be more lewd, intemperate, unjust, than they
who

x P R E F A C E.

who think themselves accountable to their Creator, as well as to their Commander ;

That such atheistical troops, when quartered throughout a nation, must terribly corrupt its morals ; by which means its inhabitants will have their constitutions enervated, their diligence slackened, their numbers lessened ; much intestine disquiet will ensue ; and the enemies of the State will, in several other ways, have the most dangerous advantage given them ;

That no reliance can be had on the fidelity of these atheistical forces. Desertions will be frequent among them. A slight disgust, the prospect of better pay, or of easier service, will induce them

P R E F A C E. xi

them to change sides : they are without any difficulty corrupted : they are as ready to fight in the cause of slavery, as of liberty ;

That the bad success of the army, of which these atheistical troops were a part, is not a little remarkable ; it had very able men at its head, yet was defeated in almost every thing it enterprised ;

That the two most successful Generals, which these later Ages have produced — GUSTAVUS ADOLPHUS, and that great Ornament of our nation, the Duke of MARLBOROUGH, who never besieged a town which he did not take, nor ever fought a battle which he did not win, were not more distinguished

guished by their military capacity, than by their care to fix in their soldiers a reverence of the Deity;

*That MACHIAVEL himself considers the merit of NUMA, for settling religion among the ROMANS, to be greater than that of ROMULUS, for his wise both civil and military constitutions. He ascribes the prosperity of Rome to the Religion established in it; and he has these remarkable words: * “As
“ a due regard to the worship of the
“ Deity is the cause of the prosperity
“ of States, so a neglect of that wor-
“ ship is the cause of their ruin.”
And in the next chapter he expresses*

* Come la Osservanza del culto divino è cagione della grandezza delle Repubbliche; così il dispregio di quella è cagione della rovina d'esse.

MACHI. *dis. f. Liv. l. I. c. xi.*

P R E F A C E. xiii

ses himself in these strong terms :
 † “ There cannot be a surer token of
 “ the approaching ruin of any State,
 “ than a prevailing neglect in it of
 “ the worship of the Deity.” *I can*
add nothing, which better deserves to
be remembered, than this last para-
graph ; and therefore with it shall
end, at once, my Observations and my
Preface.

† Nessuno maggiore indicio si puote havere della rovina d'una provincia, che vedere dispregiato il culto divino.

c I N T R O -

PREFACE

The author of this work has been
for some years engaged in the study of
the history of the United States, and
has been particularly interested in
the progress of the Republic since
the close of the last century. He
has endeavored to present a concise
and accurate account of the events
which have shaped the destiny of
this great nation, and to show the
causes which have led to the
present state of affairs. He trusts
that this work will be found
interesting and useful to all who
are concerned with the history of
our country.

THE



INTRODUCTION.

WE read few compositions with more pleasure, than the lives of those persons, whose worth has been made conspicuous by their station. Neither is the pleasure we find in such relations greater than their usefulness.

The account of eminent desert is a powerful incentive to its pursuit; contributes to nourish the seeds of virtue in us, to promote their growth, and render them productive of the fairest fruit.

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To pass our time with the Patriot, to receive his counsel, to see it enforced by his practice, may justly be our first wish : our next should certainly be to have a true description of him, a faithful narrative, how distinguished he stood by the proofs he gave of his fortitude, his disinterestedness, his zeal for the public welfare, for the cause of virtue.

It will indeed be so far even more useful to us, to have often in our hands the memoirs of an excellent person, than to be much conversant with him, as his defects will thereby be concealed from, or less known to us.

The

INTRODUCTION. xvii

The most perfect of human kind is not without his foibles, which lessen, in some degree, his influence on the witnesses of them; yet, when he is gone from us, either it appears ungenerous to take any notice of these blemishes, while so much praise is the just claim of his virtue; or, if they are touched upon in the character transmitted of him, they do not offend — they are seen at a distance, which almost annihilates them.

How the mind may be affected, when we view the actions of those who have gone before us, few want a proof, as there are few who have not experienced it.

CÆSAR

xviii INTRODUCTION.

CÆSAR himself could weep, when he read of ALEXANDER'S conquests ended, before his were begun. Neither was CÆSAR more affected by the victories of ALEXANDER, than he by the adventures of ACHILLES.

The Poem, which records them, he assisted in revising; it was his constant companion, and lodged by him in the richest repository that he had found in his extensive conquests.

Poetry, indeed, was originally employed chiefly on the commemoration of worth: its aim was to excite to virtue, by celebrating those, whom virtue had distinguished; it animated *future* generations to piety, probity, and fortitude, by recounting whom
they

INTRODUCTION. xix

they had immortalised in the *preceding*.

The best rules of life easily pass out of our memory; or we easily bring ourselves to neglect them, by considering them as fitter for speculation than practice; as what the Parent and Preceptor are readier to inculcate, than to observe; as only proper for our notice, before manhood sends us into the world, or when old age calls on us to retire from it; as what we are privileged to transgress by our station, or fortune, or constitution: some present trouble we are sure of in conforming to them, and the reward of it we view as so remote, that it very little affects us; we cannot possess ourselves with such a certainty of it, as to quit, for its sake, the satisfaction
before

XX INTRODUCTION.

before us. But when either the Books we read, or the Company we keep, exhibit to us not a bare theory of virtue, but the pattern of it; shew it steadily pursued, and the highest esteem obtained by its pursuit — shew us the Man uncorrupted by ease, affluence and power, treating the right use of life as its highest enjoyment, and, when under the strongest temptations to violate his duty, persisting in its discharge; we must be void of every generous sentiment, if we feel not the influence of such an example. As here no worth is inculcated, but what we *behold* acquired; as the conquest of vicious affections is here *recommended* by being *effected*, and we *see* that the most virtuous of our species is the most amiable; we become insensibly formed upon the model, whose beauty

INTRODUCTION. xxi

beauty is thus evident. *Our* endeavours are excited by the success with which we perceive *another's* attended; we overlook the difficulties, which we thus *know* to be surmountable, and from the conquest of which more true honour is, undeniably, derived to us, than from any title by which we can be distinguished, or any station to which we can be raised.

If the Prince, on whose story I am entering, is very little known, in comparison of many, who have lived both before and since his time; we are to attribute this, not to his having had less merit, but a less territory. Had the extent of his dominions allowed a complete display of his abilities, no character would, probably, have been more the notice
d of

xxii INTRODUCTION.

of history, or made in it a greater figure.

Here, the Descendant of this excellent Personage, and the hopes of our Island, has, it must be confessed, eminently the advantage of him. The people, of whom he is to have the rule, (but, O! long may it continue where it is at present so happily placed!) have, under two of their Kings, brought to their own terms that haughty nation, which, by having first divided the principal states of *Europe*, became afterwards, even when they were united, an overmatch for them, unless when an *English* General commanded their troops.

How may the Capacity of the Sovereign of such a People exert itself!

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self! what Prosperity may he make their share, what Glory his own!

The situation of his dominions, the wealth of his subjects, their number, their courage, his unequalled naval force, might well render him a desirable Ally, and formidable Enemy, to any *European* Potentate, and give him no small influence in all the other parts of the globe; dispose the *Asiatic* Monarchs to court his friendship; strike terror into the piratical States of *Africa*; and unite the *American* tribes in seeking his protection.

The military Genius might here certainly shew itself to the utmost advantage; and a larger scope the Statesman's wisdom cannot well have, than what is given it by the disorder,

xxiv INTRODUCTION.

der, the animosities, the venality, the extreme corruption of manners, which, at present, so sadly weaken us.

History records not the man, whose worth hath more admirers, than would be of that of another ERNEST governing us, of whom it might be said — “ He found his
“ subjects zealous for liberty; yet
“ utterly regardless of that virtue,
“ by which alone it can be pre-
“ served; clamorous for the public
“ interest; yet agreed in nothing more
“ than in preying on the Public, in
“ serving, at the expence of its in-
“ terest, their private: inveighing
“ against every measure, which they
“ or their friends had not their price
“ to support: anxious for their pro-
“ perty; yet favouring those prin-
“ ciples,

INTRODUCTION. ixxv

“ ciples, by which it is always most
“ endangered ; providing for the
“ necessitous among them, by ways
“ which lessened their industry, and
“ increased their number ; standing
“ in need of a large both land and
“ naval force, yet let loose to de-
“ baucheries, sure to be continually
“ diminishing that force, and add-
“ ing to the difficulties of recruit-
“ ing it: the *Upper* people quite
“ unconcerned even to save appear-
“ ances, to be cautious in their
“ vices ; and the infection spreading
“ thereby to such a degree among
“ the *Lower*, that so many avowed
“ Libertines were not, perhaps, to
“ be found in any country in *Eu-*
“ *rope* : Restraint they could not
“ bear, though certain to be undone
“ without it ; their disease and its
“ cure alike insupportable.

“ Such

xxvi INTRODUCTION.

“ Such was the state of his king-
“ dom, when this Prince began his
“ Reign ; but of all the evils here
“ mentioned, and of the many
“ others under which his country
“ laboured, his and his Counsellors
“ Sagacity *discovered* the Remedy,
“ his Prudence *applied* it, his Tem-
“ per and Moderation were seen in
“ every step of that *Application*, and
“ all the obstacles it met with, were
“ surmounted by his Courage and
“ Constancy.”

Of what endeavours for the common welfare, the race of that ER-NEST, whose actions I am to *relate*, have their truly Great Progenitor for an Example, let that Relation shew ; when I have added this brief observation of one of the best writers in our language.

“ I do

INTRODUCTION. xxvii

“ I do not know, whether there
“ be a more delightful sight on this
“ side heaven, than to see those,
“ who are in eminent place and
“ power, even if they might do
“ whatever they would, yet conti-
“ nually chusing to do what they
“ ought.”

FREDE-

INTRODUCTION. xvii

I do not know, whether there
be a more delightful sight on this
side heaven, than to see those
who are in eminent place and
power, even if they might do
whatever they would, yet con-
tinually striving to do what they
ought.

1 R A D E



 **FREDERIC**, Elector of *Saxony*, the Protector of **LUTHER**, was the great grandson of that **FREDERIC**, on whom, after the extinction of the *Ascanian* line, the Emperor **SIGISMOND** conferred, in 1422, the Electoral dignity.

He died in 1521, and left the Electorate to his brother **JOHN**.

The successor of **JOHN** was a son of the same name; who being taken
 B prisoner,

prisoner, at the battle of *Murberg*, by CHARLES the fifth, was deprived of his Electoral honours, which were bestowed on his cousin MAURICE. The deprived Prince left

Three sons ; JOHN-FREDERIC II, JOHN-WILLIAM, JOHN-FREDERIC III. JOHN-FREDERIC II left two sons ; but they both died without issue. JOHN-FREDERIC III deceased without any issue.

JOHN-WILLIAM was the father of

JOHN Duke of *Weimar*, who had eight sons, the seventh of which was ERNEST, to whom he left the Dukedom of *Gotha*, and of whom I here propose to give some account.

ERNEST was born *December 5, 1601* ; and four years after lost his father.

father. DOROTHY-MARIA, Princess of *Anbalt*, his mother, put him under the care of BARTHOLOMEW WINTER; whose name well deserves to be remembered, for the fidelity and prudence with which he discharged his trust. His chief concern was to form the morals of his pupil.

The instructions of the preceptor, supported by those of an excellent parent, had all the success that could be desired.

ERNEST, while yet a child, disdained the ordinary amusements of children——considered the end of human life——reflected on the station in which he was placed——endeavoured to become worthy of it——busied himself in attainments, which suited his rank, and were requisite to qualify him for government.

The sense he had of his obligations, as a Christian, was, we are assured, very early, and in the most public manner expressed.

His attention to them was, perhaps, increased by an accident, which might have proved of the most fatal consequence: it, for some time, prevented his looking into books, and thereby gave him more leisure to examine himself. About his eleventh year, he received, on what occasion I do not find, a wound in one of his eyes, by an arrow. This put a stop to his studies. How long that was, we are not told. It may be thought of some continuance; since it is said to have much retarded his progress in learning.

Whatever hindrance this might have been to his studies, he afterwards

wards pursued them so closely, that he became no mean proficient in those parts of Mathematics, which are assistant to Architecture and Fortification, and of most general use.

He thoroughly acquainted himself with the History of *Europe*; and left no books unperused, that were necessary to inform him of the constitution of the *German* Empire, and give him an exact knowledge of its laws and customs.

While thus busied in adorning his mind, he neglected neither those exercises, which promote strength and activity of body, nor those inferior accomplishments, which could in any degree credit or benefit him. He is, particularly, mentioned as an excellent horseman.

The

The State of Germany, in his youth, made it advisable, that he should not then leave his country, and, as was usual with the Princes of the Empire, seek his improvement, by passing some time in foreign courts. That he had been hindered from doing this, he considered, and *spoke of in his following life*, as a singular advantage. *The compliances were most dangerous, to which such visits would have tempted him—when among those, whose scruples gave them no uneasiness, he might have been induced to take the same liberties, which they did.—A young Prince would have found it a hard trial, when he could not have kept his virtue, without a brand on his civility.*

He experienced not what influence corrupt Courts might have had on his youth ; and he had attained
manhood

manhood for some years, before his virtue was put to the test in a Camp.

When the ruin, that threatened the Protestants in *Germany*, brought the brave GUSTAVUS-ADOLPHUS thither for their defence, ERNEST hastened to join him with his troops, and shewed a courage and conduct highly to his glory. He distinguished himself at the Sieges of *Koeningshof*, *Swinfurt*, the Castle of *Wurtzburg* in *Franconia*, and *Fieffe* on the confines of *Tyrol*. Here it was that he engaged Count TILLY; and, with the utmost hazard of his life, opened a way for a compleat victory over the Imperialists. He was present at the battle of *Lutzen*; and, by his bravery in it, is said to have won the hearts of all. When he was, one day, near *Rottemburg*, viewing through a Glass the enemies situation, two cannon-

balls

balls fell so near him, that they covered him with the earth they raised.

Resolute as he was in opposing the oppressive schemes of the Imperialists, he yet had a just sense how much the war, carried on in the Empire, contributed to weaken it; and therefore earnestly endeavoured to hasten a peace. . . . When he found that the contending parties would not listen to any terms that he could propose, he accepted of the pacification of *Prague*, and returned to the care of his own dominions.

November 20, 1636, he married ELIZABETH-SOPHIA, the only daughter of JOHN-PHILIP Duke of *Altemburg*; and had by her eighteen children. Seven of the sons survived him. His territories having had their share in the distress, which *Germany* felt from an intestine war; he vigorously applied

applied himself to the relief of his subjects. Considering sobriety and industry as the basis of public happiness, he appointed, in every town and village, some persons of the best character to inspect the behaviour of the rest—to see that none were idle and drunken; that each applied himself to his respective calling. They were bound by oath to discharge their trust faithfully; and, for their encouragement to do it, had several immunities granted them. Where the fault was small, and the offender promised to avoid repeating it, he was reprov'd, and dismissed. For the punishment of certain grosser immoralities, specified in a Constitution he published, Judges were appointed; and to himself or them the Inspectors were to make their presentments. These Judges were empowered to fine and imprison; but they were to fine none more

C

than

than two florins, nor to imprison any beyond four days. The fines were wholly applied to the service of the public.

Neither did he think that this would sufficiently discourage excess and idleness: these crimes were, further, a bar to all lucrative employments in the state; which, indeed, he ever made the reward of desert. Posts of honour he conferred on men of honour; places of trust on such as had distinguished themselves by their probity: and the more advantageous any preferment was, the greater merit was required in him, on whom it was bestowed.

Every subject had marks of his Prince's favour, according to the degree in which his virtue and capacity intitled him to it.

When

When the public could be better served by foreigners than by natives, foreigners were employed; and for their eminent worth put into some of the highest offices. As they well knew what induced the Prince thus to distinguish them, it was their especial care to shew, that his expectations from them were well grounded. They acted with the utmost fidelity—they steadily pursued the good of his people.—By what had been *their* recommendation to ERNEST, their inferiors were recommended to them—by their abilities, by their integrity. The places they had at their disposal were filled by the persons fittest for them—by such as would most credit their patrons.

Buffoons, Sycophants, all who used any unworthy arts to raise themselves,

themselves, met with the discountenance they deserved.

He would hear nothing insinuated to the prejudice of any, without a strict inquiry into the truth of it. When the accusation was found groundless, he took immediate care that justice should be done to the calumniated; and if the slanderer was in his service, instantly dismissed him from it.

The most eminent persons of the age—FRANSKIUS—SCHROEDER—SECKENDORF presided in his Chancery; and, in his other courts of Judicature, such as were esteemed the ablest lawyers and most upright men.

That his concern for the due administration of justice might be publicly known, he would be often present

sent at the hearing of causes; and that no hardship might be sustained from those inferior judicatories, where it did not become him to appear in person, he would sometimes disguise himself—converse with his meaner subjects, and inquire, whether they had reason to complain of any oppression.

He was always ready to receive appeals; and no sentence, in affairs of moment, passed without his being privy to it.

The poorest were allowed to present their petitions to him. Such as were offered he carefully examined; and would suffer no grievance to continue unredressed.

When he had been hearing causes, and was on his return, at dinner-time, to his palace, if a petition was
put

put into his hands concerning any affair, of which his Judges had cognizance, and which wanted immediate dispatch, he would not hesitate to go again into court, and procure the fuitor the dispatch he applied for.

He thought it reasonable, that his people should have all the help he could afford them, towards their fully knowing the laws, by which his Judges decided ; and therefore, as we learn from STRUVIUS, he ordered the Body of the *Roman Laws* to be translated into *German*,

His own Constitutions were admirably calculated for the peace and prosperity of his country, and have been considered as models of Civil Prudence: He saw the folly of the adjoining States, in the expence of fashions and modes of apparel : he
was

was sensible what large sums this article carried out of them. It was an evil worthy of his notice ; and which he wisely resolved to prevent in his own territories ; and accordingly put the dress of his subjects under proper regulations.

If ever he observed any person, supported by an employment under him, making an appearance beyond what could be expected from its known profits, he suspected him of some indirect proceedings, and took the proper steps to detect them.

When he was once on a progress in disguise, he saw a young person on horseback, whom, by the figure he made, he thought a man of quality. Inquiring about him, and being told that he was only a Clerk in an office, he set down his name ; and, at his return to *Gotha*, informed

formed himself of the fair income of the place. Finding it very inconsiderable, he ordered a strict examination, how such an appearance could be maintained; and it ended in detecting the young man's misbehaviour, and depriving him of his place.

SCHROEDER, in his treatise of the management of public money, proposes ERNEST as a pattern to Princes of wise œconomy. No one knew better when to be frugal, and when to distribute—where he might save, and where he ought to be liberal. In each case he acted as the circumstances of it required; avoiding all idle, unnecessary expence, and sparing none that was becoming him.

The money, he said, was only saved in order to be laid out on what was most for his own honour,
the

the poor's relief, and his state's security and prosperity. Upon the marriage of his son FREDERIC with the Princess SYBILLA, daughter of AUGUSTUS, Administrator of *Magdeburg*, nothing was omitted that could give magnificence to the entertainment. A like generosity was shewn on all like occasions.

When his family was so increased, that his palace could less conveniently hold it, he thought of building a larger; and communicated the plan thereof to his Ministers. They honestly represented to him the inconveniencies of his scheme—the difficulty there would be of executing it, without taxing his subjects beyond what he would like, or they be well able to bear. He acknowledged the fidelity they had shewn in this counsel—said, an entry should be made of their representation, and

D

all

all the blame should be upon himself, if the building proposed drew him into any expence, that proved burthensome to his people. Workmen were employed—his house was finished; and, through his admirable œconomy, the imposition of any new tax avoided.

He erected work-houses—granaries—public libraries. When a fire had destroyed the greatest part of the town of *Gotha*, he forbade its being rebuilt with timber, and furnished the inhabitants with such sums, as enabled them to provide against a like calamity, by stone houses, and party-walls.

It is, indeed, almost incredible, how much he laid out in public edifices—in supporting those persecuted Protestants, who made his dominions their refuge—in relieving sufferers

sufferers by fire, and in rebuilding the villages and towns it had consumed.

All his officers and tradesmen were, every quarter, punctually paid: nor was any new tax laid throughout his long reign; notwithstanding the war in which he engaged.

Before his time, the farmers in his dominions were subjected to many public services, which furnished, too frequently, a handle for extortion. From these he released them, and fixed a small payment in lieu thereof; by which both they were eased, and his revenue increased.

The customary public hunting on cultivated lands, which was extremely prejudicial to their occupiers, he forbore and prohibited;

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authorising

authorising certain persons to hunt in the forests, and provide a constant supply of venison for his court, and for such as were inclined to purchase it.

A strict inquiry was annually made into the conduct of the governors of his provinces, and the officers of his revenue; and such were discharged as appeared to have abused their trusts. When he came to the government, he found his country swarming with beggars, many of them fit for labour. This disorder he thought it highly concerned him to remedy. For such as were unable to work, he took care that a maintenance should be provided; and all fit for work he proposed to place in work-houses; wherein, by some or other manufacture, they might maintain themselves. But this latter part of his design he did not compleat.

As

As he well knew of what use learning might be to a state, he gave it great encouragement. Not content with expending large sums in the creation and endowment of schools, he had them supplied by the best masters; and ordered, under severe penalties, that all should send their children to school, as soon as they were five years of age, to be instructed in Reading, Writing, Arithmetic; in the principles of Religion; and in Music, if they had a genius for it.

Whence it became, at length, proverbial in *Germany*, that the boors in his dominions were better skilled in Music, Arithmetic, and Geometry, than the gentlemen in other places.

For the poorer sort, he not only provided masters, but books. Of all
who

who had better parts than ordinary, he directed that a particular care should be taken ; and gave them such stipends, as enabled them to pursue their studies, and qualify themselves for the liberal professions.

The several systems of Grammar, Logic, &c. then in use, he ordered to be reviewed, and new, where wanted, to be drawn up. BOECLER'S course of universal history, writ at his command, has had many editions, and is still well esteemed. The translation, that he ordered, of the Body of the *Roman* Laws has been already taken notice of.

That the sons of his nobility and gentry might not be an idle, trifling, ignorant race, but apply themselves to the attainment of useful knowledge, he made this standing order — That none should be admitted
into

into the number of his Pages, unless well versed in Arithmetic, Geometry, Architecture, and Fortification. All thus admitted were asked, what way of life would be most agreeable to them — whether they liked best a civil or a military employment? By their choice as to this, their further education was regulated. They had masters appointed them; books, at the Prince's expence, provided for them; and all such helps afforded, as were requisite to give their genius its full scope, and qualify them to excel in whatever they applied to. Their progress was fully known to the Prince: he would not trust to their Præceptor's report about it, but examined them himself. When they had been sufficiently instructed at home, they were, at his charge, sent abroad; that whatever improvement could be had by conversing with the learned, and inspecting the manners
and

and policy of foreign countries, they might have the means of acquiring it.

Out of them, thus educated, he chose his Ministers, Generals, Envoys, the Governors of Provinces, and such as filled the principal employments under him. The care thus taken of the pages might, therefore, be considered as an incitement to all young men, who had any hopes of raising themselves in his service, to recommend themselves by their proficiency in literature.

None indeed of the Nobility were countenanced by him, but those who had some worth to plead, besides that of their ancestors. He expected, that each should qualify himself to serve, in some or other way, the public, and be fit for the post which he desired.

To

To them who were alike considerable for their birth and their attainments, he shewed the highest regard.

That his Professors might answer the charge he was at about them, he occasionally visited them—inquired how they executed their trust, what discouragements they found, wherein they wanted his interposition. That he might induce them wholly to attend the task, to which they were appointed, and free them from all uneasiness about a provision for their families, he promoted the establishment of funds for their widows support.

Such was the care of ERNEST, that none of his subjects might be without the rudiments of learning, and that all might have opportunities of making a proficiency in it, suitable

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to

to their capacity. But the knowledge he most desired to promote among them, was that of their duty.

The morals of his people were his principal concern. He began with the Schools and Universities; put these under such regulations, that the youth placed in them might not only become learned, but good, men.

His purpose was to keep all out of the Church, who either were not qualified for teaching, or who were likely to render their instructions fruitless, by a life unsuitable to their doctrine. In 1644 he convened an assembly of the worthiest Clergymen in his dominions, to whom he communicated his design, and required their advice and assistance towards carrying it into execution.

Here

Here it was resolved,

That none should be admitted into the ministry, till diligent inquiry had been made into their former behaviour, and full proof given of its having been irreproachable.

That all candidates for holy orders should be strictly examined, as to their proficiency in learning; and such only be ordained, as were qualified to discharge the office to which they were to be appointed.

That in the disposal of benefices the attainments of the candidates should be considered; and such always preferred as appeared to have the best abilities, if their manners had given no offence.

ERNEST knew mankind so well, that he wanted not to be told how

insignificant all orders of this sort must prove, when the chief Magistrate concerns not himself in enforcing their observation. He was determined to see that what was enjoined should not be neglected.

He would be present at examinations—He would be a witness to the consistorial proceedings: and what abuses he prevented by being so, may be conjectured from the following relation.

When the Consistory met to provide an incumbent for one of the more valuable livings, a man of learning, and of a remarkably strict life, offered himself for it. He produced testimonials strongly in his favour; and expressed his hopes that it would be considered how long time he had spent in prosecuting his studies, which had now entirely exhausted

hausted his fortune. He was told, that both his character and circumstances were well known to the Consistory; but that the living must be given to the Burgomaster's cousin. It was to no purpose for him to urge how many years he was the man's senior, and how far from being his inferior in any part of useful literature—The living was actually promised. Withdrawing with tears in his eyes, he met ERNEST going into the Consistory; and being asked by him, what had been his business there, he told him all that had past. The Prince, seating himself, inquired what had been done about the vacant living, and what objections there were to giving it to such a person? The merit of the man was acknowledged; but it was said, that the Burgomaster had desired it for his cousin. ERNEST replied, the person of whom you speak so well,
I, for

I, for his merit, call *my cousin*, and desire that he may have the living.

That the behaviour of his Clergy might be the more carefully inspected, he increased the number of Superintendants, adding five to it, with salaries suitable to their station. Their business was to ride about their respective districts, and see how diligent each parish-priest was in the performance of his duty.

Nor would he leave a point of such great importance wholly to the inspection of the Superintendants: he appointed some of the more intelligent Laity to visit every church in his dominions, and remark how divine service was performed in it—what decorum was observed by the people at the public worship—how far the ministers suited their sermons to the edification of their hearers—
what

what were their catechetical instructions. The persons thus commissioned he authorised to reprimand smaller failings; but enjoined them to make an entry of grosser offences, and lay them before the Consistory.

He ordered, that in all sermons the discussion of controverted points should be avoided—that the Clergy should, in their preaching, have wholly in view a reformation of the manners of their congregations—should inculcate such a faith in Christ, as must be evidenced by good works, and would lead to an holy and useful life.

He considered it as the design of the Gospel to make mankind happy, by making them virtuous; and he would have the preachers of the Gospel direct all their discourses to so noble an end. He required them,
when

when they found any of their parishioners ignorant of the principles of Christianity, not to admit them to be sponsors, nor to join them in matrimony, till they were better instructed. He, further, would not allow any, thus uninformed, to be free of a corporation, or to set up a trade. It is observed, that these and the like Constitutions rendered the young people in his territories as eager after useful knowledge, as those in other countries are after diversions, and pleasures ruinous to their morals.

He went himself, as opportunity offered, to the houses of the Clergy; conferred with them on their method of study, on the state of their congregations, on the assistance they might want to render their labour more useful. He took care that they all should have a sufficient maintenance

maintenance—an income that would place them above contempt; and made the same provision for *their* widows, which he did for those of the instructors of youth.

He was at an immense expence in publishing such books, as would give his subjects a fuller knowledge of their duty, and excite them to a diligent performance of it.

Experiencing what happiness his own State found by a spirit of true Religion, spread throughout it, his earnest desire was, that other Princes would, by the same method, promote the welfare of *their* subjects. He wrote frequently to the Elector of *Saxony*, and the Dukes of *Brunswick* and *Lunenburg*, to stop the disputes in which their divines were engaged, and put them on employing their time more usefully. He

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sent

sent an Envoy with proper persons to the Czar of *Muscovy*, in order to engage him in such measures, as would be likeliest to promote good morals among the Christians in his dominions ; and to convince him, that men were not made Christians by being brought to join in this or that mode of worship, but by being influenced to lead a truly pious and virtuous life. Nor were these representations wholly without effect : they prevailed upon the Czar to favour the Reformed more than he had hitherto done ; and some of his subjects were commissioned to confer with ERNEST on what he had suggested.

He thought it not ill proposed by HUNNIUS, superintendant of *Lubec*, —that the several Protestant States should have their Representatives in a standing assembly ; whose business
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it should be to concert the likeliest means of terminating the differences, which then subsisted among the Reformed, and to strengthen their interest, by agreeing on a form of external worship, in which all of them might join. This scheme he communicated to the courts of *Denmark, Sweden, Wolfenbittel, Holstein*, who all approved of it. But he died within a few years after it was laid before them, and its consideration seems to have expired with him.

The *Chinese* have a proverb—That the common people are so many ears of corn, and the example of the great a wind that bends them towards any quarter. Of this important truth ERNEST appears to have been fully sensible, by the steps he took in regulating his court and educating his children, and by the

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pattern

pattern which his own behaviour throughout afforded.

None about him could be reproached, as allowing themselves in any vicious practice. All knew how necessary a strict decorum was to recommend them to their sovereign, and all observed it. BOECLER has remarked, that the display of oratory which XENOPHON and PLINY have shewn, in their descriptions of the courts of CYRUS and TRAJAN, would be the style of a faithful narrative, if applied to the court of ERNEST, Duke of *Gotha*.

Notice has been already taken of the proficiency in Geometry, &c. that he required in them who were to be admitted as his Pages: but this was not to be their only qualification: it was, further, to be evident, that they had learned what the
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the obligations of religion were, and had conformed to them. With regard to his own children, they were, from their very infancy, formed to virtue. Those whom he appointed instructors to his sons, were not barely men of rank and learning, but of distinguished piety and probity. He every month examined what progress the youths had made; and, on that occasion, constantly charged them—not only to observe their teachers directions, but to behave with a becoming modesty towards all; and, under pain of his displeasure, not to treat arrogantly even the meanest. Every one of their domestics was enjoined to apprise him of the least slip in their behaviour; and whoever omitted this, risked the loss of his place. In the diversions he allowed them, he consulted at once the preservation of their health, and the improvement of their understanding; and

and bred them up to an abhorrence of all those pleasures, which would enervate them—which were unmanly and irrational.

He sent them often into the courts of justice, that the pleadings there might enlarge their ideas of right and wrong; and, at the same time, both amuse and instruct them.

His daughters were not less prudently educated than his sons. No endeavours were omitted to give them all the accomplishments becoming their rank—to make them fit matches for the greatest Princes, and qualify them for excelling as wives and parents.

But what was of more consequence to his family and state, than either his Instructions or his Constitutions—what enforced both—what gave them

them weight and efficacy, was his Example.

He required of the youth in his territories no obedience to their parents—no deference to their teachers—no application to their studies, which he himself had not practised, at their age. If his injunctions were, that they should guard against excess of every kind—be sober, chaste, modest—shun all those amusements which could be dangerous to their innocence—cultivate their reasonable nature, and ever act as became it; nothing was thus enjoined, which he, when young, had not punctually observed.

When he led his troops to battle, he distinguished himself by his bravery; and excited *their* courage, by the proofs he gave of *his own*. If he would impress upon them the fear of
God,

God, as a remedy against all other fear—as the only source of a rational intrepidity, they saw him ever actuated by it—they saw, that no hurry of a camp kept him from joining in the public worship, or prevented his allotting some part of his time to retirement.

None could flatter themselves that he would suffer injustice, while he would in no instance do it.

His *subjects* were induced to emulate each other, in promoting the public interest, as it was so evidently *his own* chief concern—as it seemed to engross his thoughts, and to be considered by him as the end of government. Each strove to recommend himself by some or other valuable attainment, when he perceived his Prince always reasonably engaged—busied in the pursuit of useful knowledge,

knowledge, or in its application, in making it subservient to a right practice.

All that purity of morals, which he sought to promote, he evidenced; censuring no vice but what he avoided.

Nothing could appear more reasonable than his zeal for Christianity; when he gave such undeniable proof of his considering its design to be, that all who embraced it should apply themselves to perfect their nature—should act suitably to their faculties, and as would be most for the common good. This was the belief which made him so excellent a prince—which rendered his conduct throughout so commendable—which excited his earnest endeavour to be wanting in nothing, that might conduce to the happiness of his sub-

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jects:

jects: and when they observed his Religion thus affecting *him*, and thus benefiting *them*, no wonder that they should be disposed to acknowledge its truth, and give it a like influence on their manners.

Among other instances of his great humanity, his visits to the sick are mentioned, and the proper conversation he would then introduce—encouraging them to be resigned, to quit all solicitude for a life, which so much fatigue and trouble attended; and professing his own chief comfort to be, the hope he had beyond the grave. He would often declare how mindful he was, that he and his meanest subjects were composed of the same materials, and would have the same end——*that Princes were formed out of earth, and must return to it again.*

Not

Not satisfied with the wise lessons his children had so often heard from him, he gave them these in his *last Will*, drawn up near twenty years before his death—That they should worship and fear the Supreme Being—always profess, defend, and promote the truth of the Gospel—take great care of the education of youth—inspect and regulate Universities—rule their subjects in the fear of God, preferring *their* safety and advantage to any pleasure or *private* advantage, and not burthening them with new taxes—abstain from foreign engagements, and never study to enlarge their dominions—marry with persons of the Protestant Religion—observe inviolably peace and brotherly love—assist the poor and widows—encourage learned men—make it their chief care, after his example, to inspect personally the distribution of justice—not spend above their re-

venues — live soberly, and always avoid games of chance.

In his seventy-third year he was afflicted with exquisite pains; yet still continued to be present at the public worship, and in the courts of judicature; ever mindful of the example he ought to set, and how well it became him to die, as he had lived, discharging his duty.

On *May 26, 1675*, he expired, in the presence of his dutchess, his children, and his principal officers. The last words he was heard to speak were, *Thine is the kingdom, the power and the glory, for ever and ever. Amen.*

I MUST

I MUST be less an admirer of great desert than I am willing to think myself, if I could transcribe so many proofs of it, given by this prince, without their making strong impressions upon me. How naturally therefore might Imagination, when full scope was afforded it by the hour of repose, exhibit to my view the Ghost of ERNEST, and represent him to me as thus addressing himself to the most illustrious of his descendants? Your commendable dispositions, O Prince!—the support they will have from the steadiness of your temper—the improvement of them that may be expected from your good understanding, from the observations with which history has furnished you, on the advantages of a life of virtue, and the inconveniences necessarily connected with vice; from the sad proof likewise continually

continually before you, how much more difficult it is to govern a corrupt people, than it would be to rule a virtuous, and how powerfully the morals of the Great influence their inferiors—These things when I consider, I cannot but hope, that the constant pursuit of what is right will give your future reign all the glory and all the happiness that I wish it.

Yet when I turn my thoughts—
on the many bad men who must be near you, and the pains they will take to discover where you are weakest, by which of your passions they are likeliest to govern you—*on* the recommendations such persons must have, who will always advise what best pleases you—*on* the different application to you, that will be made, by him who consults *your* interest, and by him who wholly intends

intends *his own*; the one often opposing your inclinations, the other always favouring them—*on* the dangerous pleasures, from which so *few* will have the courage to dissuade you, in which so *many* will be forward to join you, and to which opportunity will so continually invite you—*on* the discouragements there will be to tell you truth, and the numbers from whom you will hear nothing but flattery and falsehood—*on* the years you have yet to pass, before you can be qualified to judge for yourself, before you can have the advantages which observation and experience yield—All this when I think of, what dare I to hope for you? What almost may I not, with reason, fear?

As yet you are accessible to truth—Attend to the most important that can be told you.

A Prince's

A *Prince's* station is very far from being a safe one; which you need no history to teach you, but that of the country you are to govern. His soldiers are not always near him; and, if they were, might prove no defence, or he might want to be defended against them. The protection, which will never deceive him, is the love of his subjects. When he *hath* this, he needs no guards: when he *loses* it, he is secured by none.

The ease *you* would enjoy in your future government must be obtained from what it gives *your people*. Complaints, when general, are never groundless. They cannot be long unknown to you; and if you will not remove their *cause*, expect to feel their *effects*. All the power you can have will be insufficient to prevent

vent these from being vexatious to you, in a thousand instances.

Young counsellors may suggest,
 “ that you can have no disturbance
 “ to fear, while you neither invade
 “ the properties of any, nor force
 “ their consciences.” This might
 be truly said, if all you were to
 govern had *property* and *conscience*.
 Many of them will be found without
either. The quiet of your reign will
 be wisely consulted, by increasing
their number, who have *both*. The
 indigent will be mutinous, and the
 profligate treacherous. It alike con-
 cerns your peace, to regulate the
morals of your people, and to pro-
 vide for their *support*. Your success
 herein must be according to the in-
 dustry you excite. The industry of
 your subjects will follow the recom-
 pence it meets with ; and this, with
 respect to the far greatest part of them,
 H must

must be derived from their commerce. How extensive the traffic of any State shall prove, depends upon the terms on which it is with other States—upon the favour which their respect, love, or fear disposes them to shew it. When, therefore, the *welfare* of such numbers is to be provided for at home, and *that* hath such a connexion with foreign alliances—with uniting to you so many realms of such jarring interests; what should be the wisdom of your ministers! what prudence is required in *you*, to know by whose prudence you should be *directed*! They, whom your age will chuse for your *Companions*, are the last persons it should chuse for your Counsellors. Receive advice from them, whom experience qualifies to give it. Men of the liveliest parts are liable to the most, and the most dangerous mistakes, till long observation has formed

formed their judgment—till they have fully learned to know mankind, by what they have found them.

These things require your attention, if you would not be an *unhappy* Prince : it must extend to more, if you would be a *great* Prince.

The Sovereign's strength is from that of his kingdom ; and every State is so far *weakened*, as its members are *divided*. Bused in supplanting each other, they become unmindful of the common enemy—give *him* advantages, which *he* could not otherwise have obtained, and which *they* afterwards seek in vain to recover. A public and a party spirit are utterly inconsistent : to suppress the latter should be your especial care. Be the common father : be the patron of merit, in
H 2 whomsoever

whomsoever it appears. You make all those your friends, whom you need be solicitous to have such, when your favour extends to all by whom it is deserved. When integrity and capacity are a sure recommendation to you, your State will have the support of the ablest and best of your subjects, and find either no opposition, or none that can alarm you. The only zeal you should encourage is that for the common good.

There may be as much a faction for you, as one against you. They, who implicitly obey your will, are as much a faction, as any by whom it is continually opposed; and they are the more dangerous faction of the two, since they will betray you into worse measures; encouraging you by their complaisance to indulge
your

your humour, and postpone both your interest and duty to it.

Think it not sufficient to make the Laws of your country the rule of your *government*: make them the rule of your *life*. It has, indeed, been represented a low degree of goodness, barely to conform to what the law prescribes: be as much better, as you please, than it will render you; but be not less good. Whatever your *Practice* licences, your *Laws* in vain prohibit. Obey them yourself, and see that they be obeyed by others. If *you* would preserve your authority, *they* must not lose their force.

The wealth and courage of your people are derived from the liberty they enjoy. Preserve that *Liberty*; but let it not become *licentiousness*. Let each be kept mindful of his
obligations,

obligations, as well as of his *privileges*—of the *restraints* he should submit to, as well as of the *rights* he may claim. There may be danger to the Prince from a too *strict* government ; but no state can flourish under a *remiss*.

A nation, by being populous, is no farther rendered powerful, than as *Order* is preserved in it. Such order must be from *subordination* ; a due maintenance of which, in its full extent, merits highly the Sovereign's notice. The different magistrates in his dominions are all *his substitutes*—do his *business*—secure to his subjects that peace, the enjoyment of which is the design of all the honours paid him ; and the office of any of them, when *less respected*, will never be *fitly discharged*. A community has, from the several gradations of rank in it,
that

that strength and beauty, which the well-contrived structure receives from the proper arrangement of its materials. See that each know his station—that he observe the decorum it requires, and act, as alike regarding what is due *from him*, and what is so *to him*. Nothing can more obstruct the *business* of the *public*, than a *levelling spirit* ; which, therefore, must be a certain hindrance to its *prosperity*.

By the encouragement of learning, you find an innocent employment for those wits which will be busied ; and which, if they are not so in a *harmless* way, will be in a *mischievous*—you promote a *freedom of inquiry*, which will prove highly beneficial in several respects, and of no small service even to the commerce of your nation—you guard against those two dangerous enemies to the public repose,

pose, *Bigotry* and *Enthusiasm*—you fill those professions, in which so considerable a part of your people engage, with men the most capable of promoting the public tranquillity; and who will then have such an interest in it, as must induce them to exert in its behalf the whole of their capacity—you attach *those* to you, who can set your conduct in the fairest point of view; and expose misrepresentation and calumny in their just deformity—you will raise a noble contention, who shall excite you to the worthiest actions; who shall do you justice when you have performed them, spread your fame widest in your own age, and extend it to remotest generations.

If a standing force, in all the neighbouring *nations*, will not allow *yours* to be without one, let it not do more hurt to your own country
than

than to your enemy's. While it is to *protect* the *persons* of your subjects, let it not *debauch* their *morals*. The stricter the discipline is, under which you keep it, your people will be the better reconciled to it, and yourself better served by it.

What your Ecclesiastics shall be, depends entirely on what you desire to have them be.

It is, morally speaking, impossible that many of them should be vitious or ignorant, if the virtuous and learned among them obtain *the rewards*, of which *you* will have *the distribution*. And it is, in the highest degree, improbable that any considerable number of them will be attentive to their duty, when they have little to hope from you for their diligence in performing it. How their
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negligence

negligence will affect their fellow-subjects I need not say.

Nothing certainly can be your firmer support *on the British throne*, than the influence of those principles which brought your family to it. While your countrymen have a just value for the *Protestant Religion*, they cannot want it for a *Protestant Prince*; but from indifference to the *one*, what less may be feared than the same towards *both*?

Be this ever remembered, that the bravest foldiery, the best magistrates you can appoint, and the ablest ministers you can employ, will not suffice to make you a great Prince. No prince can be great without personal virtue——without his proper worth.

A good

A good man may be by no means a good Prince; but whatever is to the *Man's* dishonour is likewise to that of the *Monarch*.

The more excusable any vice is thought in you, the greater applause you are sure to gain from avoiding it. By what will pass for a trivial fault, you lose the praise of an eminent virtue. Every crime which you *favour*, you *licence*. Your *manners* must be publicly known; and will be as certainly *imitated* as *observed*: such imitation of *them* will ordinarily be where it is easiest; and that is, where *they* are least to your credit.

Whatever popular *virtues* you may cultivate, they will occasion still greater danger from your *faults*: they will, if not recommend those faults, yet certainly render others less scrupulous in committing them.

And can the Father of his people be easy under the reflection, that he has proved, in any instance, their corruptor? The single vice, which your influence contributes to spread, will fix on you a *dishonour*, which no advantages enjoyed under your reign can wholly efface.

Then is it you will appear qualified for *Rule*, when you exercise it over *yourself*—over your own *passions and appetites*. To have *them* in subjection will be more for your glory, than to subdue any enemy whom your *arms* can oppose.

What renown must you gain, when your mind is not discomposed by the highest station—when no honour is paid you, but what you study to deserve—when the *sincerity* of the counsellor is ever preferred to his *complaisance*—when you detest
nothing

nothing more than *flattery*, except the mean creature who would *serve himself* and *corrupt you* by it—when you behold and withstand all the charms of pleasure, see and despise them ; foregoing ease, to give it your people ; considering yourself as their *Prince*, in order to be their *pattern* ; distinguished not *less* by your *rank* than by your *virtue* !

Reign, live, for these purposes : these will be your *true grandeur* : from these expect the utmost *happiness* which can be found in *life* and *empire*.

Conscious of sharing all the weakness of those who bend the knee to you, must you not think it an act, by which you are rather *reproached* than *reverenced* ? Who, of a generous temper, could rest satisfied in having no title to be a
Sovereign,

Sovereign, but his being the descendant of *one*? *Mere power* can be nothing to your praise: it gives opportunities of displaying the *greatest worth*, but is not *any* in itself. When you are insensible of its obligations, it only multiplies and exposes your faults—makes you worse than you otherwise would be—spreads and perpetuates your disgrace.

O Prince! the best wish I can have for you is, that you may never lose sight of *your duty*. This is the certain way to keep your subjects always attentive to *theirs*. And when you and they are engaged in the noble contest, which shall best fulfil their *obligations*, what must be your mutual satisfaction? Where is the enemy you need to fear? or, Who is likely to be your enemy?

Nor

Nor form to yourself any scheme of duty, which allows you to be less mindful of your Creator. Your *primary obligations* are to him; and on your concern for them depends your regard to *all other*. When his claims are not remembered, there are *none* but what you may be supposed likely to forget. Natural Religion acknowledges his *commands*, centering in this—"That the general good be throughout consulted by us;" than which there is nothing that could more fitly be *enjoined* by our common Parent, or that could more effectually promote the happiness of each of us. Revelation speaks the same language. The Founder of Christianity represents himself as coming into the world to save it, and describes the test of his followers to be—their charity, universal love.

Thus

Thus is true Religion characterized. It is, it can be nothing else, but what makes mankind better and happier, than they otherwise would be—what leads to the most extensive good. Seen in this light, and in this alone Reason and Scripture shew it me, I must recommend it as above all things deserving your concern—your concern both to practise and to promote.

Act under its influence; real worth will be your steady pursuit. *Extend* its influence; the blessings enjoyed under your government will soon be confessed. The quiet of your *reign* will give you leisure to form *great designs*—the *affection* of your *people* will excite you to engage in *them*; and the *fidelity*, with which you are sure to be served, will secure *their* success.



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